

Basic concepts of anumAna-pramANa

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anumAna-pramANa is defined as anumiti-karaNa. Here, anumiti refers to anumiti-pramA. The karaNa thereof is stated as anumAna-pramANa.

anumAna-pramANa is traditionally explained immediately after pratyaksha-pramANa on account of the following reasons:

- anumAna is upajIvaka and pratyaksha is upajIvya. He who gives life to others is called upajIvya whereas the one being enlivened is called upajIvaka. Pratyaksha does not need another-different-pramANa for determining its object whereas anumAna needs other-pramANa such as pratyaksha. Hence, pratyaksha is upajIvya whereas anumAna is upajIvaka.
- pratyaksha is sarva-vAdI-sammata whereas anumAna is bahu-vAdI-sammata. Pratyaksha is accepted by every darshana including ChArvAka whereas anumAna is bahu-vAdI-sammata as, despite being accepted by many, it is not accepted by some. Thus, as compared with other pramANa such as arthApatti and upamAna, anumAna is accepted by many darshanAs. Hence, pratyaksha is sarva-vAdI-sammata whereas anumAna is bahu-vAdI-sammata.

What exactly is anumiti

anumiti is defined in VedAnta ParibhAshA as अनुमितिश्च व्याप्तिज्ञानत्वेन व्याप्तिज्ञानजन्या. anumiti is a jnAna which is produced by vyApti-jnAnatva-vishishTa-vyApti-jnAna. That is to say, the janakatA-avachchhedaka of vyApti-jnAna vis-a-vis anumiti-pramA is vyApti-jnAna-tva. vyApti-jnAna means a jnAna which has vyApti as the vishaya.

Let us take for example a pot. This pot is a kAraNa in several actions, such as:

- One can bring water in the pot. So, pot is the kAraNa of water-Anayana-kriyA.
- One can break the pot. So, pot is the kAraNa of pot-dhvamsa.
- One can know pot. So, pot is the cause of pot-jnAna.

However, In 1, pot is the kAraNa in water-Ananya-kriyA on account of being a pot. In 2, pot is the kAraNa in pot-dhvamsa on account of being the pratiyogI. In 3, pot is the kAraNa in pot-jnAna on account of being the vishaya. The kAraNatva is determined by anvaya-vyatireka.

So, in 1, the kAraNatA of pot is avachchhinna by pot-ness. In 2, the kAraNatA of pot is avachchhinna by pratiyogitA. In 3, the kAraNatA of pot is avachchhinna by vishayatva.

In case of anumiti-pramA, the kAraNatA of vyApti-jnAna is avachchhinna by vyApti-jnAna-tva.

Objection: How isn't there an ativyApti of the definition of anumiti-pramA in vyApti-jnAna-anuvavasAya?

Answer: Let us understand anuvyavasAya. Suppose I know a pot. So, first there is a jnAna-1 named ghaTa-jnAna “अयं घटः” (vyavasAya). Subsequently, I get a jnAna-2 "I have ghaTa-jnAna, घटज्ञानवान् अहम्". Now, this jnAna-2 has jnAna-1 as vishaya (ज्ञानविषयक ज्ञान). This jnAna-2 is called jnAna-1-anuvyavasAya.

Now, jnAna-1 is the kAraNa of jnAna-1-anuvyavasAya, but not on account of being a jnAna, but on account of being a vishaya. So, the kAraNatA of jnAna-1 vis-a-vis jnAna-1-anuvyavasAya is avachchhinna by vishayatva and not by jnAnatva.

Similarly, jnAna-1 is a kAraNa of jnAna-1-dhvamsa on account of being pratiyogI and not on account of being jnAna. So, the kAraNatA of jnAna-1 vis-a-vis jnAna-1-dhvamsa is avachchhinna by pratiyogitA and not by jnAna-tva.

When we say vyApti-jnAna-tvena-vyApti-jnAna-janyA (अनुमितिश्च व्याप्तिज्ञानत्वेन व्याप्तिज्ञानजन्या), we basically mean that the kAraNatA of vyApti-jnAna vis-a-vis anumiti-pramA is avachchhinna by vyApti-jnAna-tva. That is "on account of being vyApti-jnAna" and not on account of being anything else.

Thus, there is no ativyApti of the definition of anumiti in vyApti-jnAna-anuvyavasAya because the kAraNatA of vyApti-jnAna is avachchhinna by vyApti-jnAna-tva and vishayatva in the case of anumiti and vyApti-jnAna-anuvyavasAya respectively. A comparison of anumiti-pramA and vyApti-jnAna-anuvavasAya is as under:

anumiti-pramA	vyApti-jnAna-anuvavasAya
It is born from vyApti-jnAna.	It is born from vyApti-jnAna.
It does not have vyApti-jnAna as the vishaya.	It has vyApti-jnAna as the vishaya.
An example is “पर्वतो वह्निमान्”.	An example is “धूमो वह्निव्याप्य इति ज्ञानवान् अहम्”.
It is parOksha-jnAna.	It is a pratyaksha-jnAna.
The kAraNatA of vyApti-jnAna is avachchhinna by vyApti-jnAnatva.	The kAraNatA of vyApti-jnAna is avachchhinna by vishayatva.

What exactly is a karaNa

karaNa is defined as व्यापारवद् असाधारणं कारणं करणम्. Thus, an asAdhAraNa-kAraNa which possesses vyApAra is called as karaNa. So, for karaNa, two conditions need to be satisfied. It should be asAdhAraNa-kAraNa and it should possess something called vyApAra.

There are nine sAdhAraNa-kAraNa namely Ishwara, Ishwara-jnAna, Ishwara-ichchhA, Ishwara-prayatna, prAk-abhAva, pratibandhaka-abhAva, adrishTa, desha and kAla. These are sarva-kArya-kArANa. These

are required for all kArya. However, asAdhAraNa-kAraNa are different for different kArya. So, for e.g. kulAla, mrittikA, danDa etc are asAdhAraNa-kAraNa for ghaTa. asAdhAraNa-kAraNa are specific to specific-kArya whereas sAdhAraNa-kAraNa are general to all kAryAs.

vyApAra is defined as तज्जन्यत्वे सति तज्जन्यजनको व्यापारः. That means, vyApAra is something:

- which is born from karaNa; and
- which is the producer of kArya of karaNa. (karaNa-janya-janaka)

So, vyApAra is something which is produced from karaNa and which also produces kArya (along with karaNa). So, both vyApAra and kArya are produced by karaNa. kArya is also produced by vyApAra.

Let's take for example the creation of pot. Here, we need many things, clay, stick, potter, space, time etc. So, all of these are karaNa. All hetu are karaNa as all of them satisfy anvaya-vyatireka. However, space, time etc are sAdhAraNa-kAraNa. Hence, these cannot be karaNa as these are not asAdhAraNa-kAraNa.

Clay, stick, potter are asAdhAraNa-kAraNa for pot. However, karaNa will be only that which also possesses vyApAra.

Now, neither potter, nor clay nor stick can produce a pot unless the stick is in motion. Here, the motion (of the stick) is born from the stick and also, motion (of the stick) is the producer of pot. So, motion (of the stick) is vyApAra. So, भ्रमि is called vyApAra in this case.

Since this motion belongs to stick, it is the stick which is व्यापारवद् असाधारण-कारण and is hence called karaNa.

Similarly, in the scheme of NyAya, chakshu is the karaNa for rUpa-pratyaksha-jnAna. And chakshu-rUpa-sambandha is vyApAra as chakshu-rUpa-sambandha is karaNa-janya and janaka of rUpa-pratyaksha-jnAna which is chakshu-janya. Hence, rUpa-chakshu-sambandha is vyApAra.

anumiti-karaNa as per VedAnta ParibhAshA

As per VedAnta ParibhAshA, anumiti-karaNa is vyApti-jnAna. And hence, as defined, vyApti-jnAna is anumAna-pramANa. This vyApti-jnAna is the karaNa and is hence an asAdhAraNa-kAraNa for anumiti-pramA. The vyApAra is vyApti-jnAna-samskAra as it is between kArya and karaNa i.e. between anumiti-pramA and vyApti-jnAna. तत्संस्कारोऽवान्तरव्यापारः कार्यकारणयोर्व्याप्तिज्ञानानुमित्योर्मध्यवर्ती व्यापारः.

Here, the mechanics of production of anumiti-pramA as per VedAnta ParibhAshA is as under:

In the first moment, there is a paksha-dharmatA-jnAna पक्षधर्मताज्ञान which is लिङ्गप्रकारक पक्षविशेष्यकज्ञान. An example is धूमवान् पर्वतोऽयम्. Paksha-vrittita i.e. paksha-dharmatA means that vyApya is in paksha.

In the second moment, there is an udbOdha of vyApti-jnAna-janya-samskAra due to पक्षधर्मताज्ञान.

In the third moment, there is anumiti-pramA.

Here, VedAnta ParibhAshA deems vyApti-jnAna as karaNa, vyApti-jnAna-janya-samskAra as vyApAra and vyApti-jnAna-janya-samskAra-udbOdha as sahaArI-kAraNa. (VedAnta ParibhAshA Commentary by Swami Vishuddhananda Giri ji, page 167)

Let us note that vyApti-jnAna-janya-samskAra is karaNa-janya (तज्जन्य) as well as the producer of kArya of karaNa (तज्जन्य-जनकत्व). Hence, vyApti-jnAna-janya-samskAra is eligible to be called vyApAra as per VedAnta ParibhAshA.

anumiti-karaNa as per NyAya

In NyAya view, there is something called तृतीय-लिङ्ग-परामर्श. In their terminology, लिङ्गज्ञान is called लिङ्ग-परामर्श. In case of धूम-वह्नि-व्याप्ति for example, they hold:

प्रथम-लिङ्ग-परामर्श is the smoke-jnAna while having the pratyaksha of the vyApti of sAdhya in hetu in drishTanta such as the kitchen. महानसादौ दृष्टान्ते हेतौ साध्य-व्याप्ति-प्रत्यक्ष-दशायां यद् लिङ्गज्ञानम्, तदादिमम्.

द्वितीय-लिङ्ग-परामर्श is the smoke-jnAna when one has paksha-dharmatA-jnAna. पर्वतो धूमवान्-इत्यादि-आकारक-पक्षधर्मताज्ञानदशायां यल्लिङ्गज्ञानम्, तद् द्वितीयम्.

तृतीय-लिङ्ग-परामर्श is basically व्याप्ति-विशिष्ट-पक्षधर्मताज्ञान in the form of वह्निव्याप्य-धूमवान् पर्वतोऽयम्. This is a विशिष्ट-वैशिष्ट्य-अवगाहि-ज्ञान.

In all these three parAmarsha, there is a smoke-jnAna. However, it is the तृतीय-लिङ्ग-परामर्श which is the anumiti-karaNa as per NaiyAyika. They don't accept any requirement of vyApAra and state तृतीय-लिङ्ग-परामर्श as anumiti-karaNa by defining karaNa as merely asAdharaNa-kAraNa. In some texts of NyAya, anumiti-karaNa is stated as dhUma and तृतीय-लिङ्ग-परामर्श is stated as vyApAra.

Refutation of NyAya View

In VedAnta scheme of generation of anumiti-pramA, there is no room for vyApti-smriti and तृतीय-लिङ्ग-परामर्श. Here, there is paksha-dharmatA-jnAna, vyApti-jnAna-janya-samskAra-udbOdha and in the third moment there is anumiti-pramA.

In NyAya scheme of generation of anumiti-pramA, they need vyApti-smriti and तृतीय-लिङ्ग-परामर्श also.

However, VedAnta refutes this view of NyAya by stating that kAraNatva is determined by anvaya-vyatireka. There is no anvaya-vyatireka between either vyApti-smriti and anumiti-pramA or तृतीय-लिङ्ग-परामर्श and anumiti-pramA. Hence, they are not even kAraNa of anumiti-pramA on account of absence of anvaya-vyatireka. Since kAraNatva is vyApaka of karaNatva, vyApti-smriti and

तृतीय-लिङ्ग-परामर्श cannot be karaNa either. न तु तृतीयलिङ्गपरामर्शोऽनुमितौ करणम् , तस्यानुमितिहेतुत्वासिद्ध्या तत्करणत्वस्य दूरनिरस्तत्वात्.

Further, in the scheme of NyAya, the reason for the difference between two jnAna is the difference in manah-samyoga. So, even in the case of dhArAvAhika-jnAna, there is difference in subsequent jnAna on account of difference in manah-samyoga. And hence, there cannot be simultaneity of two jnAna. Now, everyone accepts the causality of paksha-dharmatA-jnAna. If either vyApti-smriti or तृतीय-लिङ्ग-परामर्श are accepted as anumiti-karaNa, there will arise the contingency of jnAna-dvaya-yaugapadya which is untenable. VedAnta ParibhAshA commentary by PanchAnana BhattAchArya, following VivaraNa-BhAva-PrakAshika, says on page 119 - मनःसंयोग-भेदस्य धारावाहिकज्ञान-भेदे प्रयोजकत्व-अभ्युपगमात् अन्यत्र तत्परित्यागे कारण-अभावात् पक्षधर्मताज्ञानजनक-संयोग-अतिरिक्त-मनःसंयोगात् परामर्शज्ञान-उत्पत्तौ तत्-प्राक्-एव आशुतर-विनाशिनः पक्षधर्मताज्ञानस्य नाशेन अनुमिति-अनुदयात् पक्षधर्मताज्ञान-व्याप्तिसंस्कारयोः एव अनुमिति-हेतुत्वम्, न लिङ्ग-परामर्शस्य इति भावः. So, on account of difference in manah-samyoga, prior to arising of तृतीय-लिङ्ग-परामर्श, the paksha-dharmatA-jnAna must be destroyed as two jnAna cannot be together. And, on account of paksha-dharmatA-jnAna being destroyed, anumiti itself will not arise.

Hence, तृतीय-लिङ्ग-परामर्श or vyApti-smriti do not possess kAraNatva vis-a-vis anumiti-pramA and hence they cannot be karaNa either. In the VedAnta scheme, they do not even arise. None experiences either vyApti-smriti or तृतीय-लिङ्ग-परामर्श as anumiti-pramA arises directly from paksha-dharmatA-jnAna and udbuddha-vyApti-jnAna-janya-samskAra.

Objection: You accept vyApti-jnAna-janya-samskAra as vyApAra. vyApAra is also kAraNa with respect to kArya namely anumiti-pramA. But if you accept anumiti-pramA to be born from samskAra, then anumiti-pramA will become smriti as samskAra produces smriti. After all, स्मृतित्वम् is defined as संस्कारजन्यज्ञानत्वम्.

Answer: Not so. स्मृतित्वम् is defined as either स्मृतिप्रागभावजन्यत्वम् or संस्कारमात्रजन्यत्वम्.

Even though the opponent can argue that:

- स्मृतिप्रागभाव-साक्षात्कार has स्मृतिप्रागभावजन्यत्वम् and yet it does not have स्मृतित्वम्; and
- The jnAna of स्मृतिप्रागभावजन्यत्वम् will require jnAna of स्मृतित्वम् and hence there is AtmAshraya-dosha.

there can be no objection possible against the definition of स्मृतित्वम् as संस्कारमात्रजन्यत्वम्. Now, since anumiti-pramA does not have संस्कारमात्रजन्यत्वम् as it also requires paksha-dharmatA-jnAna, there is no objection of स्मृतित्वम् in anumiti-pramA.

Objection: What exactly is संस्कारमात्रजन्यत्वम्?

Answer: It means संस्कार-इतर-इन्द्रिय-सन्निकर्ष-आदि-असाधारण-कारण-अजन्यत्वे-सति संस्कार-जन्यत्वम्. Basically, it means that there should be no asAdhAraNa-kAraNa other than samskAra. Since in anumiti-pramA, there does exist an asAdhAraNa-kAraNa namely paksha-dharmatA-jnAna, there is no ativyApti.

Objection: Let mere संस्कारजन्यत्वम् remain as the definition of स्मृतित्वम्. Why are you adding the word “मात्र” in संस्कारमात्रजन्यत्वम्?

Answer: Because samskAra-dhvamsa is also produced by samskAra and is yet accepted to not have smriti-tvam.

Although, one may argue that samskAra is pratiyogitvena-kAraNa in samskAra-dhvamsa and not samskAra-tvena-kAraNa and hence the rebuttal is wrong, however, samriti-vishaya and samskAra-vishaya should be identical. In case of anumiti, the vishaya of samskAra is vyApti-jnAna whereas vishaya of anumiti-pramA is sAdhya. Hence, even though anumiti is samskAra-born, it is not smriti. नापि अनुमिते: स्मृतित्वम्, तस्या व्याप्तिसंस्कारजन्यत्वेऽपि साध्य-संस्कार-अजन्यत्वात्.

Still one can argue that in case of prAtibhAsika-vastu, there is samAna-vishayaka-samskAra and there is production of prAtibhAsika-vastu by samskAra-tvena-samskAra. So there will remain the objection of smriti-tva in prAtibhAsik-vastu. Therefore, it stands to reason that स्मृतित्वम् be defined as संस्कारमात्रजन्यत्वम्. VedAnta ParibhAshA commentary by Panchanana Bhattacharya ji says page 120 - नापि अनुमिते: स्मृतित्वम्, तस्या व्याप्तिसंस्कारजन्यत्वेऽपि साध्य-संस्कार-अजन्यत्वात्, तथापि प्रातिभासिक-अनुभवे संस्कारत्वेन संस्कार-जन्यत्व-सत्त्वात् स्मृतित्व-आपत्तिः दुर्बला स्यात्, अतः संस्कार-मात्र-जन्यत्वस्य एव समृतित्व-प्रयोजकत्वं युक्तम्.

Objection: But in case one accepts vyApti-smriti as in NyAyA, how can one state vyApti-jnAna-janya-samskAra to be kAraNa?

Answer: What exactly is the problem? Even if you accept, unlike VedAnta, that from paksha-dharmatA-jnAna, one gets vyApti-smriti and from there one gets anumiti-pramA, still vyApti-jnAna-janya-samskAra can pretty well be accepted as kAraNa of anumiti-pramA. What is the problem?

Objection: Well, vyApti-smriti will arise after destroying vyApti-jnAna-janya-samskAra. And hence just immediately before anumiti-pramA, there will be no vyApti-jnAna-janya-samskAra. Since only the present vastu can be a kAraNa, vyApti-jnAna-janya-samskAra cannot be stated to be a kAraNa. अनुमिते: पूर्वं संस्काराभावात्, व्याप्ति-स्मृत्या तन्नाशात्, विद्यमानस्यैव हेतुत्वात् इति भावः.

Answer: There is no such rule that smriti arises after destruction of samskAra. Instead, smriti strengthens samskAra. There is experience of dhArAvAhika-smriti which implies the continuance of samskAra. If you argue that samskAra is fala-nAshya and smriti is samskAra-fala, then the answer is

the following: samskAra is not fala-nAshya, rather it is kAla-nAshya, roga-nAshya or charama-fala-nAshya. अत एव संस्कारस्य न फलनाशयत्वम्, किन्तु कालनाशयत्वं रोगनाशयत्वं चरमफलनाशयत्वं वा कल्पनीयमितिभावः (VedAnta ParibhAshA commentary by Panchanan Bhattacharya ji, page 121).

Objection: Well, if you accept that vyApti-jnAna and vyApti-jnAna-janya-samskAra is all that is needed being karaNa and vyApAra, then there should arise anumiti-pramA even when the vyApti-jnAna-janya-samskAra is anudbuddha, un-awakened. But that does not happen.

Answer: That is because vyApti-jnAna-janya-samskAra-udbOdha is sahaArI-kAraNa. So, as per VedAnta ParibhAshA:

vyApti-jnAna is karaNa, vyApti-jnAna-janya-samskAra is vyApAra and vyApti-jnAna-janya-samskAra-udbOdha is sahaArI-kAraNa. (VedAnta ParibhAshA commentary by Swami Vidyananda Giri ji. Page 167)

Thus, VedAnta requires only three moments for anumiti-pramA, one moment for paksha-dharmatA-jnAna, second moment for vyApti-jnAna-janya-samskAra-udbOdha and third moment for anumiti-pramA. There is no requirement for vyApti-smriti or tritIya-linga-parAmarsha. And hence there is lAghava in VedAnta. Also, there is absence of pramANa in accepting these. न तु मध्ये व्याप्तिस्मरणं, तज्जन्यं "वह्निव्याप्यधूमवानयम्" इत्यादिविशिष्टज्ञानं वा हेतुत्वेन कल्पनीयम् गौरवान्मानाभावाच्च ।

Objection: Well, why should not vyApti-jnAna-janya-samskAra give rise to vyApti-smriti instead of anumiti-pramA?

Answer: Well, because anumiti-pramA is pratibandhika of vyApti-smriti. (VedAnta ParibhAshA commentary by Swami Vidyananda Giri ji. Page 168)

Objection: VedAnta ParibhAshA first says व्याप्तिस्मृतिस्थलेऽपि तत्संस्कारस्यैवानुमितिहेतुत्वात् thereby accepting vyApti-smriti. Subsequently it says न तु मध्ये व्याप्तिस्मरणं, तज्जन्यं "वह्निव्याप्यधूमवानयम्" इत्यादिविशिष्टज्ञानं वा हेतुत्वेन कल्पनीयम् गौरवान्मानाभावाच्च. Here, it rejects vyApti-smriti. Thus, there is a contradiction in the text.

Answer: Not so. The prior statement was made accepting vyApti-smriti for the time being. The claim made was as follows: even if vyApti-smriti is accepted, unlike VedAnta, still it is the vyApti-jnAna-janya-samskAra which should be accepted as the karaNa and not tritIya-linga-parAmarsha. Hence, there is no contradiction. (VedAnta ParibhAshA commentary by Swami Vidyananda Giri ji. Page 168)

What exactly is the view of VivaraNa

There is no difference in so far as the mechanics of generation of anumiti-pramA is concerned. That there is paksha-dharmatA-jnAna in the first moment and vyApti-jnAna-janya-samskAra-udbOdha in second moment leading to anumiti-pramA in third moment is accepted in both VivaraNa and VedAnta ParibhAshA. However, the ascription of anumiti-karaNatva to vyApti-jnAna is not in accordance with VivaraNa.

The following are some of the crucial statements:

PanchapAdika (page 96): दृश्यते हि लिङ्गज्ञान-संस्कारयोः सम्भूय लिङ्गिज्ञानोत्पादनं.....तस्मात् लिङ्गदर्शनमेव सम्बन्धज्ञानसंस्कारमुद्बोधय तत्सहितं लिङ्गिज्ञानं जनयतीति वक्तव्यम्.

It basically states that it is sAdhana-darshana alone which awakens the vyApti-samskAra and gets coupled with it. And udbuddha-vyApti-samskAra-sahita-sAdhana-darshana produces anumiti-pramA. No reference is made to vyApti-jnAna.

VivaraNa (page 99): ननु लिङ्गदर्शनं व्याप्तिस्मृतिश्च लिङ्गिज्ञानकारणं, न संस्कारः इति नेत्याह--संस्कारानुद्बोधे इति। ज्ञानद्वययौगपद्याभावादित्यर्थः।

Tattva-Deepana (Page 99): तस्मात् व्याप्तिसंस्कार-सहित-लिङ्गदर्शने लिङ्गिज्ञान-जनकत्वं वक्तव्यम्।

VivaraNa-UpanyAsa (Page 78): धूमदर्शन-उद्बुद्ध-संस्कारात् एव अनुमितिसंभवेन मध्ये अननुभूयमान-व्याप्तिस्मृति-कल्पना-अनौचित्यात् च।

The sum and substance of VivaraNa views bases itself on impossibility of two jnAnAs being together. ज्ञानद्वययौगपद्य is impermissible. Further, paksha-dharmatA-jnAna is required for anumiti. This is admitted by one and all. Now, since two jnAna cannot be together, if vyApti-jnAna were to be present, then paksha-dharmatA-jnAna cannot be present. And hence anumiti-pramA would be impossible. VedAnta ParibhAshA commentary on page 118 explains this: वस्तुतस्तु व्याप्तिज्ञानं नैवानुमितिकरणम्, अनुमिति-अकारणत्वात्, कारणविशेषस्यैव करणत्वात्। न च व्याप्तिज्ञानं कारणम्, तस्य अनुमितिकारणत्वे पक्षधर्मताज्ञानस्य अहेतुत्व-आपातात्, ज्ञानद्वय-यौगपद्य-अभावात्। So, as per VivaraNa, on account of ज्ञानद्वययौगपद्याभाव, vyApti-jnAna cannot be accepted as anumiti-karaNa.

That the two jnAna cannot be together has been alternatively explained as per NyAya by VivaraNa-BhAva-PrakAshika in page 163 as follows: अथवा मनःसंयोग-भेदस्य धारावाहिकज्ञान-भेदे प्रयोजकत्वात् अन्यत्र अपि तद्वेदे तद्वेदो हेतुर्वाच्यः। तथा च लिङ्गज्ञान-जनक-संयोग-अतिरिक्त संयोगेन स्मृति-उत्पत्तेः प्राक्-एव तस्य विनष्टत्वेन ज्ञानद्वय-मेलन-असम्भवात् इति अभिप्रेत्य आह - ज्ञानद्वय इति। अस्मन्मते तु न संयोगभेदः तत्प्रयोजकः इति न लिङ्गज्ञानात् अनुमिति-अनुपपत्तिः, तथा च गौरवात् एव न मध्ये व्याप्तिज्ञान-कल्पनमिति भावः।

Further, vyApti-jnAna is a matter of the distant past. To ascribe karaNatva to a thing of distant past is incorrect. vyApti-smriti is just not admissible either. Since vyApti-jnAna, being a matter of distant past, cannot be karaNa, vyApti-jnAna-janya-samskAra cannot be vyApAra either as vyApAra has to be karaNa-janya as per definition.

Thus, while it is true that VedAnta ParibhAshA prescribes exactly the same mechanics of generation of anumiti-pramA as VivaraNa does, the articulation of vyApti-jnAna and vyApti-jnAna-janya-samskAra as karaNa and vyApAra respectively are not in accordance with VivaraNa.

As per the commentary by Panchanan Bhattacharya ji in page 119, anumiti-karaNa is anumeya-AkAra-vritti. Linga-darshana i.e. paksha-dharmatA-jnAna and udbuddha-samskAra generate this anumeya-AkAra-vritti and hence called as anumiti-karaNa in a secondary sense.

Basically, anumiti is a pramA. It mandatorily requires an anumeya-AkAra-vritti. Every other factor, be it samskAra or linga-darshana, produces anumiti-pramA only through the introduction of anumeya-AkAra-vritti. Hence, they are not independent. Therefore, it is logical to aver anumeya-AkAra-vritti as anumiti-karaNa and the anumiti-karaNatva of व्याप्तिसंस्कार-सहित-लिङ्गदर्शन in figurative sense. In no case can, however, vyApti-jnAna be stated as anumiti-karaNa.

किञ्च निरपेक्षस्य-एव व्यापारस्य कार्यदर्शनात् अपि व्याप्तिसंस्कारस्य व्यापारत्वं नैव कल्पनीयम्, तस्य वृत्तिसापेक्षतया एव अनुमिति-जनकत्वात्। न हि संस्कार-उद्बोध-अनन्तरम्-अनुमिति-उदयः अपितु अनुमेय-आकार-वृत्ति-उदय-अनन्तरम्। तस्मात् अनुमेय-आकार-वृत्तिः एव अनुमिति-करणं न व्याप्ति-ज्ञानम्। लिङ्गस्य अनुमिति-करणत्वम् तु वृत्ति-जनकतया एव भाक्तं वेदितव्यम्।

Moreover, vyApAra is defined to produce kArya without the expectation of others (after vyApAra's arrival). Hence, vyApti-jnAna-janya-samskAra should not be accepted as vyApAra as it still requires anumeya-AkAra-vritti. Further, anumiti-pramA arises not after udbOdha-of-samskAra but after birth of anumeya-AkAra-vritti. Hence, it is the anumeya-AkAra-vritti which is the anumiti-karaNa and the anumiti-karaNatva of linga-darshana is in figurative sense (भाक्तम्).

VedAnta ParibhAshA furthers the discussion accepting that vyApti-jnAna is the anumiti-karaNa. The opponent asks the following question:

Question: The anumiti-pramA is in the form “पर्वतो वह्निमान्”. This anumiti-pramA is stated by you to be born of vyApti-jnAna. But this anumiti-pramA has two parts. One part pertains to paksha which is indriya-sannikrishTa. The second part pertains to sAdhya which is not indriya-sannikrishTa. So, there is ativyApti of definition of anumiti-pramA in the indriya-sannikrishTa-paksha-vishayakatva-amsha of anumiti-pramA as it is not born of vyApti-jnAna.

Answer: vyApti-jnAna is accepted to be the karaNa of anumiti-pramA in only vahni-vishayaka-amsha and not any other amsha. In other amshAs, the jnAna happens through pratyaksha etc. Hence, there is no defect in the definition of anumiti-pramA. तच्च व्याप्तिज्ञानं वह्निविषयकज्ञानांश एव करणम् , न तु पर्वतविषयकज्ञानांश इति "पर्वतो वह्निमान्" इति ज्ञानस्य वह्न्यंश एव अनुमितित्वम् न पर्वतांशे, तदंशे प्रत्यक्षत्वस्योपपादितत्वात् ।

What exactly is vyApti

vyApti is the vishaya of vyApti-jnAna. It is defined as अशेष-साधन-आश्रय-आश्रित-साध्य-सामानाधिकरण्यरूपा.

One should understand the following:

sAdhana = hetu = vyApya = linga. For example, smoke.

sAdhya = vyApaka = lingi. For example, fire.

Paksha is where only hetu is known to reside. The presence of sAdhya in paksha is to be known by anumiti-pramA. For example, a hill.

DrishTanta is where the presence of both hetu and sAdhya is accepted by everyone. For example, the kitchen.

Example of vyApti is “यत्र यत्र धूमो, तत्र तत्र वह्निः”.

sAmAnAdhikaraNya in the present context means being present in the same adhikaraNa, locus. That is एक-अधिकरण-वृत्तित्व. (VedAnta ParibhAshA Commentary by Swami Vidyananda Giri: Page 170)

One should understand that vyApti is **of sAdhya** and it **resides in** sAdhana. So, the vyApti **of fire** is **in smoke** and not the other way round.

The definition of vyApti basically means this - अशेष-साधनस्य-आश्रये आश्रितं यत् साध्यं, तादृश-साध्यस्य-सामानाधिकरण्यं व्याप्तिः

So, vyApti is sAmAnAdhikarNya.

sAmAnAdhikaraNya of what?

sAmAnAdhikaraNya of sAdhya.

sAmAnAdhikaraNya where?

sAmAnAdhikaraNya in sAdhana.

sAmAnAdhikaraNya of which sAdhya?

sAmAnAdhikaraNya of only those sAdhya which are located in the locus of sAdhana (and not any other locus). Only those sAdhya are acceptable as valid which are sAdhana-Ashraya-Ashrita i.e. which are located in an adhikaraNa in which sAdhana is located.

Thus, to understand the vyApti, we have to start from sAdhana. Seeing the sAdhana-1, we ascertain its adhikaraNa. The sAdhya located in that very same adhikaraNa is accepted as valid sAdhya whose sAmAnAdhikaraNya can be validly accepted as vyApti.

So, sAdhya-fire in the kitchen is an accepted example wherein the sAmAnAdhikaraNya is manifest. However, sAdhya-fire in heated-iron-ball is not an accepted example as sAdhya is not located in sAdhana-Ashraya. Hence, here sAdhya is not sAdhana-Ashraya-Ashrita and accordingly beyond the purview of vyApti.

Objection: You simply cannot know such a vyApti. You can at most know some of the vyApti-situated-in-some-of-the-sAdhana which are present and sannikrishTa. However, you cannot know past and future vyApti-situated-in-some-of-the-sAdhana. Your definition requires अशेष-साधन-आश्रय. So, you cannot know such a vyApti. ननु अस्तु एवंप्रकारा व्याप्तिः तथापि तज्ज्ञानं नैव अनुमितिकरणं, तद्वाहक-प्रमाणाभावात्। तथा हि - न तावद् बाह्यं प्रत्यक्षं तद्वाहकम्, तस्य सन्निकृष्ट-वर्तमान धूमनिष्ठाया-व्याप्तेः ग्राहकत्वेऽपि भूत-भविष्यद्-धूमनिष्ठाया व्याप्तेर्ग्रहणं सामर्थ्य-अभावात्. (VedAnta ParibhAshA Commentary by Panchanan Bhattacharya, Page 125)

Answer: It is not necessary that vyApti-jnAna will arise only after knowing the sAmAnAdhikaraNya of ashesha-sAdhana. It arises from sahachAra-darshana given the fact that there is vyabhichAra-adarshana. It is the sahachAra-darshana which is the prayojaka of vyApti-jnAna. VedAnta is not concerned about the number of instances of such sahachAra-darshana. If there is vyabhichAra-adarshana, then even one sahachAra-darshana is enough to give rise to vyApti-jnAna. सा (व्याप्तिः) च व्यभिचारादर्शने सति सहचारदर्शनेन गृह्यते । तच्च सहचारदर्शनं भूयोदर्शनं सकृद्दर्शनं वेति विशेषो नादरणीयः, सहचारदर्शनस्यैव प्रयोजकत्वात् ।

Question: What exactly is vyabhichAra?

Answer: हेतुनिष्ठं यत् साध्य-अभाव-वद्-वृत्ति-त्वं साध्य-असामानाधिकरण्यं वा स व्यभिचारः. Basically, it is the non-sAmAnAdhikaraNya. This should not be seen if vyApti-jnAna were to arise. vyabhichAra-darshana is basically a pratibandhaka of vyApti-jnAna.

So, it should never be seen that smoke is present in some adhikaraNa but fire is not. Then, even if it is seen once that fire is present in an adhikaraNa where smoke is present, there can be vyApti-jnAna.

Types of anumAna

As per NyAya, anumAna-pramANa are of three types namely kevala-anvayi-anumAna, kevala-vyatireki-anumAna and anvaya-vyatireki-anumAna.

VedAnta does not accept this three-fold classification and posits only anvayi-rUpa-anumAna-pramANa. This is distinct from kevala-anvayi-anumAna.

What is kevala-anvayi-anumAna and why is it unacceptable in VedAnta?

kevala-anvayi-anumAna is defined as अत्यन्त-अभाव-अप्रतियोगि-साध्यकम् अनुमानं केवलान्वयि-अनुमानम्. That is to say, यस्य हेतुरूपस्य अनुमानस्य साध्यम् अत्यन्ताभावस्य प्रतियोगि न भवति, तदनुमानं केवलान्वय्यनुमानम्. This basically means that if an anumAna has sAdhya which is not a pratyogI of atyanta-abhAva, then it is called kevala-anvayi-anumAna. So, if an anumAna has sAdhya such as vAchyatva, prameyatva etc, then as per NyAya, there is no atyanta-abhAva thereof and hence they are apratyogI-of-atyanta-abhAva. And hence, such anumAna would be kevala-anvayi-anumAna.

This is alternatively defined as अन्वय-सहचार-मात्र-गृहीत-व्याप्तिकम् अनुमानं केवलान्वयि-अनुमानम्. That is to say, an anumAna which has only anvaya-sahachAra, and no vyatireka-sahachAra, as the vyApti is called kevala-anvayi-anumAna. (anvaya-sahachAra: यत्र यत्र साधनस्य भावः, तत्र तत्र साध्यस्य भावः, vyatireka-sahachAra: यत्र यत्र साध्यस्य अभावः, तत्र तत्र साधनस्य अभावः)

This kevala-anvayi-anumAna is not accepted in VedAnta as all sAdhya are accepted to have atyanta-abhAva-pratidyogitvam in Brahman on account of they being mithyA. So, everything conceivable is Brahma-nishTha-atyanta-abhAva-pratyogI. And hence kevala-anvayi-anumAna is not possible.

What is kevala-vyatireki-anumAna and why is it unacceptable in VedAnta?

An anumAna which has vyApti ascertained from only vyatireka-sahachAra is called kevala-vyatireki-anumAna. व्यतिरेक-सहचार-मात्र-गृहीत-व्याप्तिकम् अनुमानं केवल-व्यतिरेकि-अनुमानम्. That is to say, यस्मिन् हेतुरूपे अनुमाने व्यतिरेक-सहचार-मात्रेण व्याप्तिः गृह्यते न अन्वय-सहचारेण, तदनुमानं केवल व्यतिरेक्यनुमानम्. Here, the vyApti is described by the presence of sAdhana-abhAva whenever there is sAdhya-abhAva (यत्र यत्र साध्य-अभावः, तत्र तत्र साधन-अभावः). Unlike kevala-anvayi-anumAna, there is no anvaya-sahachAra i.e. vyApti cannot be described by the presence of sAdhya whenever there is presence of sAdhana.

An example of kevala-vyatireki-anumAna is: पृथिवी इतरभेदवती, गन्धवत्त्वात्, जलवत्. The word इतर refers to पृथिवी-भिन्न. Now, here the sAdhya is prithivi-bhinna-bheda-vattva and sAdhana is gandhavatva. Now, sAdhana is present only in paksha and nowhere else. Hence, there can be no anvaya-vyApti in the form of - यत्र यत्र हेतुः. Instead, there can be vyatireka-vyApti in the form of “यत्र यत्र साध्य-अभावः, तत्र तत्र साधन-अभावः”. That is to say “wherever there is gandhavatva-abhAva, there is prithivi-bhinna-bheda-vattva-abhAva” i.e. “wherever there is gandhavattva-abhAva, there is prithivi-bhinna-bheda-vattva”, for example, water.

VedAnta says that the vyApti which posits “sAdhana-abhAva in presence of sAdhya-abhAva” is useless when presence of sAdhya through presence of sAdhana is to be arrived at. And hence, through the vyApti of “यत्र यत्र साध्य-अभावः, तत्र तत्र साधन-अभावः”, one cannot posit presence of sAdhya by the knowledge of sAdhana. And hence, kevala-vyatireki-anumAna is not accepted. VedAnta ParibhAshA says - नाप्यनुमानस्य व्यतिरेकिरूपत्वम् साध्याभावे साधनाभावनिरूपितव्याप्तिज्ञानस्य साधनेन साध्यानुमितावनुपयोगात् ।

Objection: Suppose someone has no anvaya-vyApti-jnAna in case of smoke-fire. That is, he does not know “यत्र यत्र धूमः, तत्र तत्र वह्निः”. However, he has vyatireka-vyApti-jnAna i.e. “यत्र यत्र वह्नेः अभावः, तत्र तत्र धूमाभावः”. And he sees a hill with smoke. It is seen that he gets knowledge of fire in the hill. If one does not accept kevala-vyatireki-anumAna, then how should one explain the arising of fire-jnAna in this case?

Answer: One can get fire-jnAna in such cases by arthApatti-pramANa. कथं तर्हि धूमादावन्वयव्याप्तिमविदुषोऽपि व्यतिरेकव्याप्तिज्ञानादनुमितिः । अर्थापत्तिप्रमाणादिति वक्ष्यामः ।

What is anvaya-vyatireki-anumAna and why is it unacceptable in VedAnta?

An anumAna which has vyApti ascertained through either anvaya-sahachAra or vyatireka-sahachAra is called anvaya-vyatireki-anumAna. अन्वयव्यतिरेक-सहचार-गृहीत-व्याप्तिकम् अन्वयव्यतिरेक्यनुमानम् i.e. यस्मिन् हेतुरूपे अनुमाने अन्वयसहचारेण व्यतिरेकसहचारेण वा व्याप्तिः गृह्यते, तदनुमानम् अन्वय व्यतिरेक्यनुमानम्.

Since vyatireka-vyApti-jnAna has been rejected above to be a kAraNa in anumiti-pramA, anvaya-vyatireki-anumAna cannot be accepted to be a kAraNa in anumiti-pramA either. अत एवानुमानस्य नान्वयव्यतिरेकिरूपत्वम्, व्यतिरेकव्याप्तिज्ञानस्य अनुमित्यहेतुत्वात्.

What kind of anumAna is then acceptable to VedAnta?

As stated earlier, VedAnta accepts anvayi-rUpa-anumAna-pramANa. It basically means - “अन्वय-मुख-व्याप्ति-रूप-ज्ञानम्”. This is in the form of “यत्र यत्र हेतुः, तत्र तत्र साध्यः”.

Kinds of anumAna

anumAna-pramAna is classified as either swArtha-anumAna or parArtha-anumAna. तच्चानुमानं स्वार्थपरार्थभेदेन द्विविधम् ।

swArtha-anumAna is defined as that anumAna which is not concerned with nyAya-prayoga i.e. which is not concerned with avayava-prayOga. It is concerned with the determination of sAdhya through sAdhana for oneself. स्वार्थं न्यायप्रयोग-अनपेक्षं स्वमात्रनिष्ठ-प्रतीति-फलकम्. This is ascertained from व्यभिचारादर्शने सति सहचारदर्शनेन as described earlier.

parArtha-anumAna is परपुरुषनिष्ठ-प्रतीति-फलकम्. It is nyAya-sAdhya. NyAya refers to avayava-samudAya. परार्थन्तु न्यायसाध्यम् । न्यायो नामावयवसमुदायः ।

What exactly is avayava?

avayava refers to either of the following namely pratijnA, hetu, udAharaNa, upanaya and nigamana. VedAnta accepts only a set of three of them. Either a set of pratijnA, hetu and udAharaNa or a set of udAharaNa, upanaya and nigamana. अवयवाश्च त्रय एव प्रतिज्ञाहेतूदाहरणरूपाः उदाहरणोपनयनिगमनरूपा वा । न तु पञ्च अवयवत्रयेणैव व्याप्तिपक्षधर्मतयोरुपदर्शनसम्भवेनाधिकावयवद्वयस्य व्यर्थत्वात् ।

Only three of them are accepted as they are enough for ascertainment of paksha-dharmata and vyApti-jnAna as per VedAnta ParibhAshA. So, there is no need for accepting five avayava. NyAya accepts all five of them. BauddhAs accept only two whereas VedAntI and MImAmsaka accept three.

pratijnA is a statement which describes sAdhya-vishishTa-paksha such as “पर्वतो वह्निमान्”. pratijnA-vAkya is हेतु-अभिधान-प्रयोजक-जिज्ञासा-जनक as after hearing pratijnA-vAkya, one gets a curiosity to know the reason by way of hetu.

Hetu describes the sAdhana or linga in fifth-vibhakti or tritIyA-vibhakti. धूमवत्त्वात् or धूमवत्त्वेन.

udAharaNa refers to the drishTanta-vAkya which demonstrates the vyApti. For example, यत्र यत्र धूमः, तत्र तत्र वह्निः, यथा महानसम्.

Upanaya is a statement which describes paksha-dharmata in vyApti-vishishTa-hetu. That is to say, it describes the relationship of sAdhya-vyApya-sAdhana with paksha. हेतुभिन्नं पक्षधर्मता-ज्ञानजनकं वाक्यम् उपनय-वाक्यम्. For example, वह्नि-व्याप्य-धूमवान् पर्वतोऽयम्.

Nigamana refers to a statement which describes the abAdhyatva of sAdhya in paksha. It removes the sAdhya-AkAnkshA which is born from upanaya-vAkya. उपनय-वाक्य-धी-जन्य-साध्य-आकाङ्क्षा-निवर्तकं वाक्यं निगमन-वाक्यम्. For example, तस्मात् अयं पर्वतो वह्निमान्.

Though VedAnta uses only three avayava, following NyAya, BhagvAn BhAshyakAra in MANDUkyOpanishad 2.4 has presented an anumAna with all five avayavAs. This is helpful in understanding these avayavAs also. The anumAna is as under:

जाग्रदृश्यानां भावानां वैतथ्यमिति प्रतिज्ञा । दृश्यत्वादिति हेतुः । स्वप्नदृश्यभाववदिति दृष्टान्तः । यथा तत्र स्वप्ने दृश्यानां भावानां वैतथ्यम् , तथा जागरितेऽपि दृश्यत्वमविशिष्टमिति हेतूपनयः । तस्माज्जागरितेऽपि वैतथ्यं स्मृतमिति निगमनम् ।

Here, paksha is jAgrat-drishya-bhAva. Hetu is drishyatvam. DrishTanta is swapna-drishya-bhAva. SAdhya is vaitathyam i.e. mithyAtvam.

Utility of anumAna in VedAnta

The utility of anumAna in VedAnta is by proving the mithyAtva of the entire world. The anumAna is presented as under:

1. ब्रह्मभिन्नं सर्वं मिथ्या, ब्रह्मभिन्नत्वात्, शुक्तिरूप्यवत्. Here, paksha is the entire Brahma-bhinna world. SAdhya is mithyAtva. Hetu is Brahma-bhinna-tva. DrishTanta is shuktirUpya wherein hetu Brahma-bhinnatva and sAdhya mithyAtva both are present.
2. अयं पट एतत्तन्तुनिष्ठात्यन्ताभावप्रतियोगी पटत्वात् , पटान्तरवत्.
3. इयं क्रिया, एतत्-क्रियावत्-निष्ठ-अत्यन्त-अभाव-प्रतियोगिनी, क्रियात्वात्, इतरक्रियावत्.

MithyAtva is defined as स्वाश्रयत्वेनाभिमतयावन्निष्ठात्यन्ताभावप्रतियोगित्वम्. It is also alternatively defined in five of the following manners:

- 1. सदसदनधिकरणत्वं मिथ्यात्वम्
- 2. प्रतिपन्नोपाधौ त्रैकालिकनिषेधप्रतियोगित्वं मिथ्यात्वम्
- 3. ज्ञाननिवर्त्यत्वं मिथ्यात्वम्
- 4. स्वाश्रयनिष्ठात्यन्ताभावप्रतियोगित्वं मिथ्यात्वम्
- 5. सद्विविक्तत्वं मिथ्यात्वम्

The objections against mithyAtva of the world are answered differently in two models namely Eka-sattA-vAda and sattA-traividhya-vAda. The same can be read at <https://tinyurl.com/5n8vfumx>.

Some useful concepts of NyAya

A few useful concepts of NyAya in simpler form are mentioned as under:

anvaya-sahachAra	Wherever there is sAdhana, there is sAdhya.
vyatireka-sahachAra	Wherever there is sAdhya-abhAva, there is sAdhana-abhAva.
anvaya-vyabhichAra	Even though there is sAdhana, there is no sAdhya.
vyatireka-vyabhichAra	Even though there is sAdhya-abhAva, there is the presence of sAdhana.

BhAga-asiddhih (hetu-asiddhih)

Hetu is supposed to be present in paksha. If something is paksha and yet there is absence of hetu therein, then it is a dosha called bhAga-asiddhi. It makes the anumAna faulty.

पक्षैकदेशे हेतोः अवृत्तौ भागासिद्धिः

Hetu-vyabhichAra

It is a rule that wherever hetu is present, sAdhya must be present. However, if it is shown that there is a place where hetu is there but sAdhya is not there, then it is a dosha and is called hetu-vyabhichAra. It makes the anumAna faulty.

साध्य-अभाववद्-वृत्तिः हेतु-व्यभिचारी

drishTAntasya-sAdhana-vikalatA

This means that hetu (= sAdhana) is absent in drishTAnta. DrishTAnta is something which is supposed to possess both hetu as well as sAdhya. Since hetu i.e. sAdhana is absent in drishTAnta, it is a dosha called drishTAntasya-sAdhana-vikalatA. This makes anumAna faulty.

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